

the Chaplain

"Lord, Make Me Kind!"

Lord, make me kind!

World is full enough of needless tears,
And hungry hearts are full of nameless fears,
These no vision of thy kindness appears.

Lord, make me kind!

Lord, make me think!

Thoughtlessness has caused so much of needless woe.
That thoughtless word of mine may grow and grow
Fil, like torrents mad, no thing can stay its flow.

Lord, make me think!

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T. A. Rymer, Director
Delmar L. Dyreson, Editor

The Editor Speaks

SLINGSHOT PSYCHOLOGY HELPFUL

In America today we are obsessed with fears and misgivings of various sorts. What relief, if any, is there from some of these anxieties?

Perhaps we should take a look at David, having only a slingshot, as he faced Goliath. Thousands of sermons have been drawn from this scene but even so, spiritual resources continue to flow from it.

David faced a difficult struggle—a tough battle. He did not proceed to win it by pushing buttons or turning switches. Neither did he attempt to win it by sitting in the gallery while someone else fought it out for him. Nor did he adopt a passive attitude, thereby allowing Goliath to take him into receivership.

He fought the battle. Courage, native intelligence, basic resourcefulness and previous training, combined, helped him win.

David facing Goliath is not a scene to summon forth release from tension and relaxation. Neither is the scene of Goliath facing another Goliath. Perhaps we are unhappy today because these two scenes rise now and then from our subconscious thoughts. Of all, the unhappiest scene one can envision is that of Goliath facing David.

Poor Goliath. Feeling confident because he had been the easy victor in all previous encounters, relying upon his impressive armor he was oblivious of his vulnerability to the slingshot. He neglected to develop the alertness and discipline necessary to meet a new type of struggle. Perhaps it was not so much a force outside him which defeated Goliath as it was a type of decay which had begun within.

It is so with America now. We cannot afford confusion, divisions, tensions and discords within, for nations preceding us have fared badly with them when confronted by an enemy from without. This alone gives sound cause for some anxiety. Again, to spurn the necessity of constant training and development of courage with which to confront new situations of struggle may likewise occasion our undoing. To imagine that we can win our battles by verbal persuasion alone is borne out by the experience of either David or Goliath.

To unite in the intelligent use of all our resources, spiritual, moral, physical, and to be ready for all conceivable exigencies is the best insurance against fear and anxiety.

OPPORTUNITY

General Douglas MacArthur has been reported as saying that every soldier in Japan is a potential

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The Best Years of Our Lives

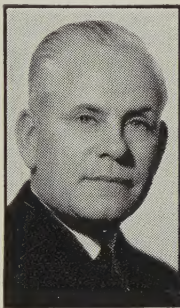
By FRANK BENJAMIN FAGERBURG

(Minister, The First Baptist Church, Los Angeles 5, California)

Frank Benjamin Fagerburg's undergraduate work was taken at Illinois Wesleyan University; received his B.D. degree from Dover Newton Theological School; the D.D. from the University of Southern California, 1944.

Dr. Fagerburg was pastor of the First Baptist Church in Springfield, Massachusetts, from 1923 to 1930, when he came to the First Baptist Church of Los Angeles. The debt on the latter church at that time was over \$10,000. The mortgage was burned in September, 1944.

Dr. Fagerburg is the author of the following books, published by the Judson Press: *The Sin of Being Ordinary* (1934); *This Questioning Age* (1926); *Is This Religion?* (1939). Articles, devotional guides, and lesson helps written by Dr. Fagerburg have appeared from time to time in *The International Council of Religious Education Journal*, *The Baptist Leader*, and *The Secret Place*. He is a member of the Board of Managers of the American Baptist Foreign Missionary Society.



accomplished before this picture was ever dreamed. It amazes me how the American people have been conditioned by those who want people to drink. Perhaps if you could be placed in a position to deal with as many pathetic alcoholics as have come my way you would understand why I cannot laugh at any of the

antics of an intoxicated person. The moving picture audience roared at points where I wanted to weep.

This title, which, like most moving picture titles, had nothing to do with the story, has intrigued me. When are the best years of a person's life? You would give many answers. Here is someone who is sure that the carefree days of childhood are the happiest period of all. Another will insist that the school days of youth are the best. Others will vote for the months of love and courtship. College days—or for the minister, seminary days—would receive the vote of some. Parents would say that those precious years of a growing family are the best of all. Grandparents would object, explaining that they are experiencing even better times; they enjoy the children most because they have all the fun with none of the responsibilities! In his *De Senectute* Cicero makes out a good case for old age as the golden era. Some optimists, believing that the best has not yet been but is still ahead, would say with Browning

URED by the clever publicity I eagerly sought out an opportunity to see the widely heralded moving picture *The Best Years of Our Lives*. I was disappointed. Of course, the sailor lad who had learned to use his artificial hands so dexterously was interesting and inspiring; otherwise, I saw little value in this production. I wondered why among the many "scars" one had not been presented on the liquor interest.

If they had produced it themselves, they could not have done a better job. Their job, however, was largely

*Grow old along with me!
The best is yet to be,
The last of life, for which the first was
made.*

The three service men in the moving picture, who seemed to enjoy each other's company more than their own families, reminded me of what more than one lad has said about his years in the service. After the first World War and now after the second one, I have heard men say that they looked back over the days in service as very happy ones. The killing and suffering were repulsive to them as to us. Certainly they did not enjoy being away from home. What then, in spite of the many ugly, distasteful, and reprehensible things about war, made them look back with such wistfulness? I think I know some of the reasons. They are elements which make all life interesting and worth while. The years of human experience which include the largest number of these elements are the best years of one's life no matter when they occur.

First, in the war our service men and women thought that they were enlisted in a cause. They had a sense of mission, a feeling of being needed, of filling a necessary place however small. Life took on meaning and value—in spite of the fact that it might be snuffed out any moment—because it was a part of a purpose. No matter how disillusioned some of them feel now as they hear the scheming politicians argue and delay, they at the time were sure that there was a lofty end in view. To me one of the most despicable things under heaven is to lure young men to give their lives under such banners as "To Make the World Safe for Democracy," "The Four Freedoms," and then to prove in

after war years that these were l

This is a large part of a young mother's joy. Here is a helpless little bundle who needs her. The burden becomes routine, heavy — washing, bathing, feeding, tending—but the days are full of meaning, because she is filling a need.

People must have a cause in which to enlist, and if you do not give them a good one they will choose or seek a bad one. This explains the enthusiasm that went through Germany and which grew under Adolf Hitler. Here was new hope in the lives of a formerly hopeless people. When I was in Europe in 1937 I saw and felt it. Life was so hard for most people in Nazi Germany but here were a dozen movements for children, for youth, for women, for working men—and they were part of it!

It explains such abortive organizations as the Ku Klux Klan and even other hate-inspired group. Misled, on lies and prejudice, nonetheless, their members have found a cause. A cause gives a sense of purpose and direction. We cannot live happily when we are aimlessly. This explains how even wealth, leisure, and everlasting pleasure soon cloy. We are made so that we must be headed somewhere.

Walter Lippmann speaking some time ago at the University of California said, "Underlying the disorder in the outer world, there is disorder in the spirit of man. . . . Where there is no vision, the people perish. Only the consciousness of a purpose that is mightier than any man is worthy of all men can fortify and sustain spirit and compose the souls of men."

This is the Christian's joy. He is part of a cause. It is a worthy cause. He believes that it is the highest cause. It is God's cause, an eternal

case. Winning men to God for time and eternity—you cannot be even a small part of that without a feeling of importance. The Christian sees Christ's cause, his own cause, reaching around the world. He becomes a part of each evangelist touching hearts, of every hospital healing bodies, of every mission school enlightening dark minds and building leaders for the future. All of this is so thrilling to me that I do not see how America's self-indulgent millions going in meaningless circles can endure staying out.

Second, our service men and women are not only in a cause, they were guarding for it. Danger at the moment and even in the future added zest. Usually we think that what we want most of all is security. There is great truth in this too, but security alone can become a very drab affair. For instance, you would not spend five minutes reading the biography of a man whose life was overarched by security. Security makes uninteresting reading; it makes uninteresting living. This explains hunting trips to Africa, usually, of course, by the rich and the only ones who could afford it. Security must be seasoned with adventure. It explains some of the things which youthful gangs do. Unguided, they choose destructive ways to get their thrill. Millions of dollars are spent on people every year upon detective stories or mystery-thriller movies. You see, we will even pay to get ourselves scared half to death. If we cannot have adventure, we must somehow borrow it from the experience of others. In a measure this explains the gambler; he wants the thrill of chance. We do not want to know the end from the beginning.

Living dangerously is often living

happily. Louis Pasteur, who did so much for modern medicine, was once reprimanded by his friends because in his scientific investigations and experiments he was constantly running great risks of infection. His reply was, "What does it matter? Life in the midst of dangers is the real life, the great life, the life of sacrifice, of example, of fruitfulness." (*Church Monthly*, March, 1938)

An American missionary, Dr. C. G. Barlow, wanted to bring some flukes, an intestinal parasite which kills thousands of victims in China, into this country for study. He could not, of course, get past the immigration authorities with the body of a sick Chinese. One day he swallowed thirty-two of the flukes, and then boarded his ship for America. Landing safely in the United States he went to Johns Hopkins and sought the aid of the doctors there to rid his body of the flukes and to help him to study them. When they heard of it some of his friends were terrified to think of the possibilities to which he had exposed himself. They exclaimed, "Don't you know that is dangerous, man?" "So it is," he replied quietly, "but the game is worth the candle."

Some of our great leaders have known the secret of appealing not to men's desire for security but to their desire for risking in a cause. Garibaldi in gathering his followers said, "I offer neither pay nor quarters nor provisions; I offer hunger, thirst, forced marches, battles, and death. Let him who loves his country in his heart, and not with his lips only, follow me!" (*The Silent Billion Speak*, Laubach)

Jesus again and again said something similar. Indeed, He often gave this kind of warning, or shall we call it

tempting appeal? "If any man will come after me, let him deny himself, and take up his cross, and follow me. . . . whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:24, 25)

In one of his last letters Erle Rounds, who with his wife and son were martyred at the hands of the Japanese at Hopevale in the Philippines, wrote, "We are living in interesting times over here, and I believe the missionaries are going to see real persecution before the thing is over. . . . But it is one of the greatest privileges I can think of to be here as a missionary." (*Through Shining Archway*)

Some of us are so situated that the only thing we can hazard is our money. So the people whom I see getting the most out of their religion are those who are contributing the most to it. It is when a big share of your self—your security—is hazarded in the Christian cause that you begin to feel a thrill in it. Sometimes I have a sense of downright pity for the many self-centered individuals who are spending so much upon their own comforts and so little upon the Christian cause and are feeling the inevitable drabness that comes when nothing is hazarded.

Third, our young men and women in the service had a joyous sense of togetherness. There is a proverb that says, "Men stooping come close together." Any calamity has a centrifugal influence—it draws people into the center of need. At such times they do not ask questions about superficial distinctions. Only when there is no trouble can we afford the silly luxuries of color, race, and class distinctions. I am told that in the worst of combat even distinctions of rank, so

dear to the heart of the upper military, are overlooked.

Certainly the worst years of the world's life will go down in history as those when men were most conscious of these artificial barriers. Every one of them is making hell out of a possible heaven.

Fellowship—just human fellowship based on nothing but humanity and a fellow's need—this makes life, because this is what life is made of. The happy times which stick out of your memory are the times when human spirits were blended, you were with them, in joyous communion: the family in a happy reunion, workmen in a common useful project, neighbors in a community effort, college students in a dormitory bull session. This fellowship is most rich when it takes place upon the high plane of a spiritual endeavor. Christian men and women who know the fellowship of the Church have known human communion at its best. Many of you will testify that among the high hours of those in which you joined with other Christians in worship and work was the Kingdom.

*There is a scene where spirits blend
Where friend holds fellowship with friend:*

Though sundered far, by faith they meet

Around one common mercy-seat.

Our fellowship is the kind that knows no superficial distinctions. It centers in Christ. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: ye are all one in Christ Jesus." (Gal. 3:28)

Last, men in the service under battle

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"Fighting Faith" Festival

(CONDENSED FROM THE WAR CRY)

WITH a stirringly syncopated salute to the Eastern Territory's Chaplains' Corps featuring a red-lettered (and red-noted) program, the Territorial Staff Band and Temple Chorus presented a "Fighting Faith" Music Festival in the Centennial Memorial Temple in New York City several weeks ago.

The Territorial Commander, Commissioner Ernest I. Pugmire, presided over the well-cued program. He stressed the significance of the festival, the motif of which was the stirring, lilting chorus composed by Brigadier William Maltby, "Keep on Marching with a Fighting Faith."

Climax came when the Commissioner honored the eleven representatives

of the Eastern Territory who served so gallantly as chaplains in the armed forces of the United States.

To the martial strain of the aforementioned chorus, played by the Staff Band, a flag-waving color guard led the chaplains as they marched down the aisle and onto the platform, neatly arrayed in military uniform.

Forming a platform-long line, the chaplains and color guard stood at attention as the Commissioner paid an eloquent tribute to their outstanding service—"above and beyond the call of duty"—in World War II.

As a result of deliberations at a recent Commissioners Conference in New York, the Commissioner said, a uniform medal was designed and a



...during the presentation of awards by Commissioner Ernest I. Pugmire to The Salvation Army chaplains. (Major J. Sarer Photos)

corresponding certificate for each chaplain was decided upon. The wording on the medals is as follows:

"U.S. Army Chaplain, The Salvation Army." A design in the center shows the figure of a chaplain on the battlefield, assisting a wounded soldier. Beneath the two central figures and just above the word "Salvation" in the name, "The Salvation Army," is a beautiful cross.

The wording on the certificates reads: "Certificate of Award . . . in special recognition of the loyal, devoted and unselfish service of (the chaplain's name) . . . this award of appreciation is issued by The Salvation Army on the occasion of his release from active duty as a chaplain in the military service of his country . . . signed, the Territorial Commander, Commissioner Ernest I. Pugmire."

It was surely fitting tribute to men whose service took them to such hot spots as Leyte . . . Luzon . . . Guadalcanal . . . Okinawa . . . New Guinea . . . and earned such citations as the Purple Heart, liberation ribbons and battle stars galore.

Three of the eleven honored chaplains are still serving, Major (Captain) Wreford Devoto at Manila; Captain (Captain) Raymond Raines in Germany; and Chaplain (Major) David Isaacs in the South Pacific.

Smoothly cued into the program, with appropriate music at the beginning and at the end of the ceremony, the presentations were made without a break in the continuity of the festival.

The Editor Speaks

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sionary. It is not too much to say that every man and woman in the service of this country in every theatre of occupation throughout the world is a missionary from the United States America. Whether or not he or she proves a good missionary depends upon the churches of America. Other agencies can be expected to assume this responsibility and other agencies have been given the commission either by God or country.

At the meeting of a Chicago Planning Group preparing for a Clergy Chaplains-Churchmen Conference in September the importance of getting Christian young men to become missionaries to foreign countries through military service was discussed. That such an idea deserves consideration is borne out in the light of certain conditions now available.

For example, there are in Africa, England and Germany at the moment Service Men's Christian Leagues headed and conducted by the native citizenry. Long after U. S. troops have left certain areas the Christian Leagues continue and sometimes new centers emerge among the native citizens as a result of the original planting of Christian teaching.

Habitual or periodic hand-wringing with respect to civilization's decline seems out of place at a time when ministers both in and out of uniform have opportunities, unequalled in the Christian era, to propagate the faith.



A man is a little thing while he works by and for himself; but when he gives voice to the rules of love and justice, he is godlike.

—RALPH WALDO EMERSON

How to Create a New Civilization

By GOULD WICKEY, PH.D., D.D., LL.D., LITT.D.

*(Executive Secretary, Commission on Christian Higher Education,
Association of American Colleges)*

Dr. Wickey is a graduate of Mount St. Mary's College and Seminary and of Harvard University, from which he received the M.A. and Ph.D. degrees. He also studied at Columbia and Oxford Universities.

Since 1935 Dr. Wickey has been executive secretary of the Commission on Christian Higher Education. From 1934 to 1947 he served as general secretary of the Council of Church Boards of Education; from 1942 to 1946, as executive secretary of the American Association of Theological Schools; and since 1929 as executive secretary of the United Lutheran Board of Education. He was formerly professor of philosophy in Concordia College (Minnesota) and president of Carthage College (Illinois).



growth of juvenile delinquency — all these, and more, reveal that America, so strong in military power, is so weak in moral principles and social planning. To some nations we are an object of amusement and derision.

If "every day's a doom day" for individuals, as Emerson wrote, we cannot close our eyes to the possibility that every century is a judgment century for the nations of the world.

THIS IS A DAY OF DANGER

THIS IS A DAY OF JUDGMENT
SCIENCE and invention have converted the world into a neighborhood, so that oceans have become as roads. But the destruction of distance by the developments in transportation and communication have not produced a world brotherhood. International confusion, suspicion, enmity and bickering keep the world on the brink of another catastrophe. Apparently two world wars have been fought in vain.

Conditions within our own nation also bring us to the judgment-seat of God. The selfishness and unreasonableness in the relations of employers and employees, the complete breakdown of moral ideals in social relations, the lost prestige and lack of authority in the home, the rapid

Conditions of uncertainty and confusion have in them the very roots of revolution. Suddenly may be effected changes destructive of the Christian way of life. Some educators take the position that schools should be under the control of the state. That would mean the elimination of all private and church-related schools. If that were to happen, pulpit and press would lose their freedom. Other educators contend that the purpose of education is to prepare for citizenship. Without qualification, such an objective for education cannot be accepted. Immediately the question arises: what kind of citizenship? Hitler changed the schools and educated for a citizenship which would have destroyed the freedom of the world. In 1936 the legend on a building of the University of Heidelberg was changed from "To

the Living Spirit" to "To the German Spirit." That's citizenship, but a citizenship which destroys rather than builds.

THIS IS A DAY FOR ACTION

Days of judgment and danger are and should be a challenge to courageous action which removes the dangers, destroys the evil, and builds the right. Writing of the importance of the atomic bomb (in *Human Events Pamphlets*, December, 1945), Chancellor Hutchins of the University of Chicago says, "If we do not survive there is no use discussing what we are going to do with our lives." With this we cannot agree. No matter how long or how short the future may be, it does matter what we do with our lives. *The action of today determines the destiny of tomorrow.* General Dwight D. Eisenhower realized this when he spoke to a group of religious leaders in Washington on April 24, 1946. Warning that the world was going through an era of "doubt, confusion, fear and mutual suspicion," General Eisenhower frankly declared, "Except for moral regeneration throughout the world, there is no hope for us, and we are going to disappear one day in the dust of an atomic explosion."

The action needed for today is not primarily that of organizations and institutions, programs and methods, but rather that of molding spiritual values into the lives of persons who will faithfully express them in all areas of human relations. Instead of more information, we need more regeneration; instead of more organization of people we need more agonization in prayer for persons. A professor of economics in a French university is reported to have said, "It is

not the function of the Christian Church to create a new civilization; it is the church's function *to create the creators of a new civilization.*"

That is just what St. Paul wrote the Romans (12:2) nineteen hundred years ago: "You must not adopt the customs of this world, but by your new attitude of mind be transformed so that you can find out what God will is—what is good, pleasing and perfect." But we have been more interested in clean streets, housing projects, rights of labor, old age pensions, and the like, than in creating "creators of a new civilization." A few suggestions will be helpful.

DEDICATION TO GOD

The dedicated life is the beginning of the creation of a new civilization. This is true in all walks and vocations of life. Such must be the mother in the home, the clerk behind the counter, the manager of business, the secretary in the office, the lawyer before the court, the nurse and doctor in the sick room, the social worker among the poor, the teacher in the school, the representative in the house of legislation, the ambassador in a foreign country, and the church official in his round of duties.

We rejoice to note some signs that our leaders are recognizing their responsibilities in light of their relation to God. The messages of Presidents Truman have an unusual number of references to God and Divine Providence. General MacArthur's address on V-J Day will never be forgotten especially when he said, "It must be of the spirit if we are to save the flesh." Each week a group of Senators in Washington gather together for breakfast. The meeting is opened with Bible reading, then prayer, then

ment on what was read, and then general discussion. Likewise, business-men are gathered together in many places throughout this country.

Lives dedicated to God will produce atomic living—living which will better materialism in philosophy, behaviorism in psychology, relativism in ethics, humanism in religion, and egoism in conduct.

Do we as adults place the challenge of the dedicated life before our youth? Are we important still: Are we adults willing to affirm for ourselves what we teach the students of another generation to believe?

I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than for personal success. I will not drift into my life work, but will do the utmost by prayer, investigation, meditation and service to discover that form and place of life work in which I can become of the greatest use to the kingdom of God. As I find it, I will follow it under the leadership of Jesus Christ, wheresoever it take me, cost what it may.

APPRECIATION OF MAN

Human relations will never be successful without appreciation of human values. It is pitiful when we cannot see beauty and cannot understand truth; but it is tragic when we do not appreciate others and others do not appreciate us. Here's the source of most problems confronting this age.

Consider *interclass relations*. Back of our labor problems is more than mere selfishness. Fair rules for one group must include fair rules for all groups. If there is to be equal opportunity and fair competition, then the good things of life must be obtainable by more and more people.

Consider *interracial relations*. God and science say all men are of one blood. What is the fear complex back of the present racial discrimination? Is it a superiority complex of a declining white race?

Consider *international relations*. Why are the conferences of the "Big Three," or "Big Four," so fruitless? Are the difficulties on one side only? Are all nations frankly and fearlessly applying Christian principles of conduct to all nations. Are blocks of political power being developed to contradict all spoken affirmations of good will?

Consider *interdenominational relations*. Are all church groups fair and honest with one another? Why does suspicion still linger here and there? Among Protestants and Catholics, is tolerance a virtue of both groups? Are serious attempts being made to understand the points at which there is the greatest conflict and tension?

In all these areas, Annette Drake has a message for us in the last lines of her poem entitled, "Not Understood":

*"Oh, God, that men could see a little clearer,
Or judge less harshly when they cannot see;
Oh, God, that men would draw a little nearer
One another. They'd be nearer Thee
And understood."*

Then, we may be able to achieve economic justice, racial understanding, international peace, and the ecumenical church.

RECONCILIATION WITH GOD AND MAN

Forgiveness is not easy. That is why being a Christian is not easy.

When God so loved the world that He gave His only begotten Son, we were given an example of humble forgiveness. That's the heart of the Christian message.

That must be the heart of the Christian life. That is what the British Bishop meant when he said that no Britisher should utter a prayer to which a German could not say, Amen. That is what Edith Cavell meant when standing before the firing squad twenty-five years ago she said, "Standing as I do before God and Eternity, I recognize that patriotism is not enough. I dare have no hatred, no enmity in my heart towards anyone." That is what Chiang Kai-Shek meant when he said on V-J Day, "Although the armed forces of the enemy have been defeated and must be made to observe strictly all the terms of surrender, yet we should not for a moment think of revenge or heap abuses upon the innocent people of Japan." And that is what Frau Brikke meant when she told President Fry of the United Lutheran Church (in December, 1945) as he visited Germany, "When your airmen flew over Germany, we prayed for them; for we knew the Americans were not our enemies."

Persons with such a spirit of reconciliation will transform the world tomorrow. They will begin in our own homes, then go on into our business relations, into our schools, into our communities, into our government, and into the nations of the earth.

How seriously do Christian leaders take this phase of their task and program? Are we taking Christ seriously and realistically? Do we say, with our Saviour, "Father, forgive them; they know not what they do"?

LIBERATION FOR MAN

Too frequently freedom has been understood only as a *freedom from* which is a negative and empty freedom. This negative view of freedom is manifested in the Atlantic Charter.

Freedom from ignorance. All persons in all nations have the right to extended knowledge. But we may be the most informed and best trained people and still be slaves. Such was the German professors in the universities. They were not permitted to express the whole truth to all people. Man craves *freedom for expression*. Christianity has always asked that the truth be proclaimed to all people.

Freedom from want. All classes desire that, and the great masses in all nations will demand that. But governments might feed the masses and the masses would be slaves to governments in power. Any human being worthy of the name desires more than freedom from want. Human beings crave *freedom for individual initiative and achievement*. That's the spirit which laid the foundation for this country broad and deep as the mighty continent. That's the spirit which motivated the pioneers as they conquered the frontiers from ocean to ocean. Christianity always encourages the individual to use his talents and to achieve in service to his fellow men.

Freedom from fear. Fear of man crushes and destroys. But we may be freed from fear of man and stop being captives behind stone walls. Christianity interprets man's life as one of cooperation with others. Man must be *freed for cooperation*. If all men be of one blood, then fellowship and cooperation naturally follow.

Freedom for worship. That is a direct result of Christian teaching.

of equal significance is *freedom from superstition*. Worship must not be blind and ignorant. "Whom therefore ye ignorantly worship, him declare I unto you," said St. Paul.

A century and a half ago, it is reported, the Venetian artist, Domenico Tintoretto, made a series of etchings which he called, "Picturesque Impressions of the Flight into Egypt." One of the etchings shows Mary riding on a donkey and holding the Christ Child in her arms. Joseph, walking by her side, has turned to look back at a statue which stands by the roadside. It is a pagan goddess of the Roman Empire, with broken head lying on the ground of the pedestal.

Just what the artist meant by this

picture, I do not know. It may be that he desired to give an interpretation of history showing that one order of life gives way to another: the broken statue indicating the fall of the ancient pagan system of life; the Christ Child with face to the future revealing the birth of a new order.

It is quite evident that the old is passing away and that a new order is arising. Just what that order will be no human being knows. But this we do believe: the crisis of this hour is primarily moral and spiritual. Reconstruction requires a leadership with Christian ideals and motives assuming control in business, industry, school and government. For such creators of a new civilization, we pray.

The Best Years of Our Lives (Continued from page 6)

conditions or with danger in prospect are close to reality, which is another way of saying close to God. When any moment may be the last, spiritual values suddenly take on great prominence and new meaning. Again and again boys have told me of how unashamedly their comrades talked about God and prayed. Religious services were far better attended over there than in camp over here. We have read of such instances as that of Rickenbacker and his comrades who floated for many days on a raft. Bible reading and prayer were easy and regular; nor were there any "smart eggs" or scoffers.

When the sun shines, and there is no danger lurking near, we dodge reality. Then our "guards are up." It is hard to talk naturally about spiritual matters when life is running smoothly. In the crisis time, however,

only God seems important. We are most ourselves when God is important to us, for we were made by Him and for Him. "O God, Thou hast made us for Thyself, and our souls are restless until they rest in Thee." One of the saddest things I know about is the instance—and there were thousands such—in which some lad in great peril met God face to face and vowed that if he were spared he would live always with God and for Him; but now, safe and secure in civilian life, he has forgotten that promise.

The best years of our lives are those in which these elements are present—being a part of a great purpose, risking for that cause, enjoying fellowship unbroken by superficial divisions, living hourly in the conscious presence of God. The best years of your life, then, need not be in a lost past. They can begin this year, now, today.

INTERNATIONAL

Church World Service, an organization of major Protestant denominations cooperating in overseas reconstruction and relief, sent \$15,000,000 in funds and supplies to 29 European and Asian countries during its first year. Dr. A. Livingston Warnshuis, executive vice president, has stated of the millions who have been served that "the reconstruction work has provided them with the spiritual reawakening and the encouragement needed to rebuild their shattered homes, churches and communities."

A course on youth problems was held for six weeks during the spring near Geneva by the Ecumenical Institute of the World Council of Churches. Christian youth leaders from 20 countries attended. Among the lecturers were Dr. Walter M. Horton of Oberlin Seminary in Ohio, Professor Emil Brunner and Dr. M. Bovet of Switzerland, Professor Spira of Germany, and Canon H. Herklots of Great Britain.

Stressing the urgent need for religious work among the young people of Europe in these postwar days, Dr. J. Hutchinson Cockburn, of Edinburgh, Scotland, director of reconstruction and church aid in the new World Council of Churches, told Council leaders recently at Buck Hill Falls, Pennsylvania, that the Communists have been more "eager" in their activities among youth than the Christian church has been. "If we

were as eager," he said, "perhaps would have the answer to the Communist ideology. Communism can't be argued down; it must be lived down. . . . If Christ is to be enthroned on the lives of men in Europe, it will only by the reviving of the church, the grace of God and the work of the Holy Spirit. Of this revival churches are the appointed instruments. It is Christian civilization that is at stake, not merely in Europe but also in Britain and in the United States."

The annual meeting of the Carnegie Endowment for International Peace, of which Mr. Alger Hiss is president, Mr. John Foster Dulles is chairman of the executive committee and Mr. George A. Finch the secretary, was recently held in New York. Mr. Finch stated that the year ahead will provide Mr. Carnegie's Peacemakers Trustees with the opportunity to utilize to the greatest advantage the foundational work already laid in the building of a peace structure planned along the lines of international cooperation. He also said, "The United States alone cannot maintain international peace unless it is able and willing to become a dominant power and impose a Pax Americana upon the world. World peace upon other foundation requires the cooperation of other nations and in the foreign field the Carnegie Endowment should plan its future work with increasing emphasis. . . . All efforts to educate the American people in

national affairs would be a total loss from the point of view of preserving peace should some foreign nation decide to resort to arms and regard the charter."

Future meetings of the United Nations Educational, Scientific and Cultural Organization will give a definite place to religion, as a result of specific instructions of Milton S. Eisenhower, chairman of the U. S. National Commission for UNESCO. Every area conference is to have a panel discussion on efforts which churches in all communities can make to promote world peace and security. Eisenhower commended Dr. Stanley I. Stuber, national director of public relations for the Northern Baptist Convention, who made a statement to Religious News Service saying that religion was ignored at the March UNESCO meeting in Philadelphia.

Funds for rebuilding 105 YMCA structures damaged or destroyed in war are being sought by the World Youth Fund of the YMCA, which is campaigning to raise \$8,650,-

NATIONAL

The emergence of a religious lobby in Washington, D. C., representing the welfare of all men rather than being a more political pressure group was noted by Dr. Liston Pope of Yale University at a dinner which was recently given in Washington by the Congregational-Christian denomination for its congressmen in the nation's capital. This dinner was the first in a series designed to acquaint these congressmen with leaders of the denomination and the members of

the legislative committee of the Council for Social Action of the Congregational-Christian Church. The establishment of legislative offices in Washington by several Protestant denominations and interdenominational agencies having "the dual purpose of presenting the view of church bodies to Congress and the executive agencies of the government, and of keeping church members across the nation informed of political and legislative developments" was noted. "Neither the Church nor the individual Christian can remain in society and escape political responsibility. Important political issues are generally moral issues as well," Dr. Pope said. The need for a "Protestant Action" organization with national, state and local chapters through which the voice of Protestantism may be heard on issues of the day is advocated by Dr. George S. Reamey in an editorial in the *Virginia Methodist Advocate*.—From RNS

Four Ashrams, "corporate quests for the larger understanding and the better realization of the Kingdom of God," will be held this summer for ministers, laymen, and young people under the auspices of the Department of Evangelism of the Federal Council of Churches. Faculty members will include Dr. E. Stanley Jones, of India; Miss Antonia H. Froendt, of the American Committee for the World Council of Churches; and Chancellor George P. Gilmour, of McMaster University, Hamilton, Ontario.—From RNS

DENOMINATIONS

The thirtieth anniversary of the American Friends Service Committee, which numbers 597 workers, was re-

cently held at Haverford College, Pennsylvania. The committee was organized during the first world war and in its lifetime has administered \$60,000,000 in relief and rehabilitation in 22 countries. The present program provides for foreign relief, social and industrial work, and peace education. Several of the speakers at the meeting urged that Quakers devote more attention to educational work on vital public issues in the United States, and less to relief and rehabilitation work.

The Presbyterian Church in the USA is expanding its work in several important fields, among them the campaign for a Restoration Fund of \$27,000,000, which is making excellent progress; the "New Life Movement" for 1,000,000 new members and the deepening of spiritual life; the formation of a National Council of Presbyterian Men into an organization for laymen comparable to that for the women; the projected plan for reunion with the Presbyterian Church in the US and the proposed new denominational magazine *Presbyterian Life*.

The Evangelical United Brethren Church is opening a four-year campaign for 300,000 converts. Bishop G.

H. Stauffacher will head the promotional committee, and there will be district rallies, institutes, and conference gatherings.

European headquarters for the work of the Church of the Brethren have been opened in Geneva under Mr. John Bowman. This office will serve as a liaison with international nominational church groups.

The Protestant Episcopal Church aims to reach 60,000,000 unchurched Americans in a membership drive open in November under the direction of the Rt. Rev. Henry K. Sherrill, Presiding Bishop. This drive is especially significant in that it may be the largest ever undertaken by a religious body in this country, and will make use of modern promotional techniques used by the commercial world.

In its World Mission Crusade for relief and reconstruction, the Northern Baptist Convention exceeded its goal of \$14,000,000. A National Crusade for Christ through Evangelism is now being undertaken in a two-year program.



Commissioner Ernest I. Pugmire shown with Salvation Army Chaplains of the Eastern Territory as he awarded them The Salvation Army Chaplain's medal. (L. to R.) Major Samuel Toft (Captain), Major Giles Barrett (Major), Major Arthur Woodruff (Major), Major Arthur Reedie (Major), Major George Baggs (Major), Adjutant Richard Holz (Major), and Major Harold Bevan (First Lieutenant).